



CONTENTS

PAGE

Practical Problems in Secondary Education By Sri M. A. Narayana Iyengar, M.A., B.L., President, Nava Bharat Ashram, Goribidnur, Retired D. D. P. I., Mysore	...	...	...	...	21
Modern Education By Sri Raiharan Chakrabarti, Chinsurah	...	...	...	...	26
Laws of Library Science By Sri D. Krishnayya, Hindupur.	...	...	...	...	30
Education By Jettie Felps, B.A., M.A., Burnet, Texas, U.S.A.	...	...	...	...	31
Planning Adult Education By Sri S. Chakravarti, B. A., A. M. I. B. E.	...	...	...	...	32
Secondary Education in the United States	...	...	...	...	34
Malay Boys and Thai Girls attend Australian Camp By Geoff de Fraga	36
Book Reviews	38
Editorial	39

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Practical Problems in Secondary Education

BY SRI M. A. NARAYANA IYENGAR, M.A., B.L., *President, Nava Bharat Ashram, Goribidnur, and Retired D.D.P.I., Mysore.*

I. THE AIMS AND OBJECTIVES OF SECONDARY EDUCATION

(1) The student should be trained to learn, appreciate and express ideas in the mother-tongue (the regional language in the case of almost all the students), Hindi the federal language, English the international language and Sanskrit, the ancient sacred language, in the order of importance as far as possible.

(2) It should equip the individuals for efficient living by giving them practical and theoretical training in such a manner that they may in later life be successful in practical ends or independent professions or honourable services, i.e., government or private.

(3) It should promote the health and strength of their bodies, train their senses and will, develop their intellect, humanise their emotions and infuse the spirit of adventure in them so as to aid the integrated growth of their personalities.

(4) The students must be enabled to participate effectively in building up an efficiently serving social order which it is the object of national planning to evolve—each individual practising in society civic virtues as a worthy and respectable citizen discharging his duties with increased skill, a proper social outlook and a sense of discipline.

(5) It should enable them to become patriots of their state and Bharata Mata with an international outlook doing social services of various types enthusiastically for the welfare of others who come into contact with them (specially those of the villages), attaching greater importance to responsibilities than to rights, to the spirit of cooperation and service than to the self-regarding outlook and the force of acquisitive instinct.

(6) The student should be enabled to enjoy intellectual, aesthetic, domestic and social happiness along with others of the social groups to which they belong by stimulating the growth of the creative faculty, increasing the capacity for enjoyment and developing a spirit of critical appreciation of literature, fine arts and other creative activities.

(7) It should enable them to realise that all creatures, specially human beings who are the highest products of evolution, are in reality potentially divine in their essential nature, being the manifestations of the same Eternal Reality ('Sat-Chit-Ananda Brahman').

(8) The students should be induced to develop such a conviction (*Shraddha* or faith) in their own personal potential divine power that they would exhibit in their daily lives with great sincerity, energy and cheerfulness (i) spiritual

reflexions, emotions and meditations, (ii) high moral principles accompanied by *brahmacharya* practices and (iii) services to God in the form of services to humanity, especially the poor down-trodden 'Daridra Narayanas'.

In short, the result of such an education, for the above objectives, on the individual student must be such that he must endeavour his best for the promotion of the welfare of social groups primarily, and of himself secondarily as part of them and, at the same time he must "be prepared" to face all difficult situations which he meets in his individual capacity or as a member of the state or society with courage, wisdom and calmness. Then alone the new system of education will be suitable to the requirements of national planning within the limits set by the prevailing conditions and resources. The methods of education have to be so designed that the inherent appeal and value of education should win for it the loyalty of the pupils and the support of parents. Education so envisaged can become a most powerful instrument for raising the national level of productivity and maximising the individuals' contribution to national income. The aim of developing the full personality of the pupil described above may appear idealistic in character; but sincere attempts have to be made by our national government and expert leaders to achieve this ideal in the course of two decades step by step.

II. DEFECTS IN THE PRESENT SYSTEM OF SECONDARY EDUCATION

(1) According to the system of Indian education today, which has been in practice for the last one hundred years, parents, educationists, students and public leaders expect that schools and colleges established by the government or by private agencies with its help should enable the students to obtain promotion from class to class and passes in the public examinations one after another regularly (creditably, if possible) so that in later life they may obtain various kinds of jobs in government or private

service or earn money in independent professions—the amount of salary varying according to the standard of the examination one has passed. The improvement in the quality of education in our schools and colleges has been equated with the increase in the percentage of passes in school and public examinations—the extra-curricular activities being considered as extra and so unimportant. This aim of education is rather of a low type and can be achieved without much difficulty, as the maintenance of a high percentage of passes depends to a great extent on the theoretical teaching work of teachers in their classrooms, the standard of correction of answer-papers adapted by the examiners as per instructions received by them and the principle of moderation of marks determined year after year in the Secondary Education Boards and the Education Department.

(2) The student who passes the Secondary School Leaving Certificate examination has no other alternative but to pursue his further studies in the Intermediate College, as he cannot earn his livelihood independently in any practical art or independent profession and there are not enough numbers of advanced technical schools, providing seats even for a small percentage of students like him. Hence, if he cannot join the Intermediate College on account of poverty or lack of seats, he has to undersell himself to services with poor income or face the serious problem of unemployment.

(3) As there is no practical useful physical training in the Secondary School Course and most of the students, being poor, have not got sufficient nourishment, the student of a Secondary School is not developed in body, and is poor in health and weak. Very little training is given to him to train his senses properly, develop his will power, cultivate noble emotions, sharpen his original intellect and promote a spirit of adventure in him. Hence he is not able to face the difficulties of life calmly and to enjoy a healthy long life without the liability of chronic diseases.

(4) The curricula of studies is such that most of the students develop the spirit of

selfishness and therefore in later life do not exhibit the worthy qualities of respectable citizens, whether they are employed in service or earn their livelihood in independent professions or jobs. The majority of young men who were educated in Secondary Schools and did not pursue higher studies, instead of helping sincerely their neighbours to meet their trials and difficulties or in their enjoyment of little pleasures of life, try to gain from them by honest or other means money, things or services in order to promote their self-interest as much as possible.

(5) In the vast majority of schools, the student has not got opportunities to develop feelings of patriotism to the state and motherland and spirit of universal brotherhood and to offer his free services to his poor neighbours of the villages.

(6) The average Secondary School student is not given sufficient training in languages, literature, sociology, aesthetics or fine arts and general knowledge, so as to enjoy a full mental and social life later on in the house and in social groups to which he belongs, promoting peace, harmony and cheerfulness, wherever he goes. Most of the students who are compelled to stop their education after leaving Secondary Schools, become in later life either optimists indulging in vulgar pleasures of a brutal type, or pessimists and fatalists hating the company of other human beings outside their small families and a few other persons who cater to their moods and fancies. Many such young men have no spirit of enquiry, balanced judgement, habit of application, and capacity for striking out new paths. Qualities for moral development and sound character are neglected; there is indiscipline. The system of education has not, to a substantial extent, succeeded in developing practical efficiency or inculcating moral and social values.

(7) The Secondary School student does not generally know anything about his cultural heritage and traditions. He does not believe in the fundamental doctrines of the *Upanishads* and the *Gita* about *Brahman*, *Ishwara* and *Atman*, is indifferent to the

messages of the Mahatmas and has no faith in the validity and efficacy of spiritual practices. If at all he develops in later life any religious emotions owing to the superstitious domestic and social environment, he will champion the cause of narrow sectarian customs and superstitions, theological doctrines and beliefs.

(8) Leaving aside a small percentage of Secondary Schools, the students, teachers and headmasters of Secondary Schools find it difficult to pay sufficient attention with enthusiasm and cheerfulness to the varied extra-curricular activities (as now called) which alone really develop the full personality and train the character of students. The reason for this attitude is the indifference of the parents towards the extra-curricular activities and the step-motherly treatment of them by the educational officers and department.

(9) It must be remembered by our national leaders that during the last one hundred years, when the British Indian system of education has been in force, millions belonging to our nation have lost their manhood, their wealth, their practical intelligence, their character, their wisdom and spiritual powers. It is now absolutely necessary for us as a nation to regain our cultural heritage and to compete successfully with the materially advanced Western nations so that we may not become once again slaves to any other nation or the United Nations Organisation both in body and spirit.

(10) In short, the Secondary School education imparted to the student does not enable him to lead an independent, cultured, honest, socially servicable, patriotic and gentlemanly life of a respectable citizen—earning his livelihood decently and enjoying a contented spiritual life of calmness, utilising the environment in the best manner possible to face the difficulties of life, as they happen to him in the various periods of his life. Many of the products of the present system of education have an excessively low value in the employment market and are not even giving efficient service in the department of government. We have

not got the properly required trained men for the agricultural development and workshops, and as education advances to higher stages, the gulf between the educated and the social environment of the ordinary common man tends to become wider.

III. CAUSES FOR DETERIORATION IN THE QUALITY OF EDUCATION

(1) The curricula of subjects prescribed for the S. S. L. C. examination is incomplete and affords opportunities only for the partial development of the intellect of the student, but not of his other important faculties, connected with the body, the hand, the heart and the spirit. Even in this respect, the aim of securing passes in the badly conducted examinations dominates over the minds of students, parents and teachers—the aim of the real acquisition of culture being considered secondary.

(2) Parents, students, educational officers, the department of education and teachers make a clear distinction between the teaching of curricular subjects and the conduct of extracurricular activities in schools, sharing an indifferent or even stepmotherly attitude towards the latter. The record of achievements in the extracurricular activities is not taken into consideration in the terminal and annual school examination or public examinations.

(3) The curricular subjects are taught one after another during afternoons between 10-30 or 11 a.m. and 4-30 p.m. with an interval of an hour or 45 minutes, when the minds of the students will be on the whole inactive, and there is not the reasonable provision of regular periods either for technical or vocational training or for conducting extra-curricular activities.

(4) Intelligent and uniform instructions are not issued by the department in the form of bulletins or handbooks for the guidance of students, teachers and inspecting officers so as to promote effective correlation between the syllabuses of subjects, the textbooks prescribed, the programmes of work of teachers and the questions framed by the examiners. Lack of uniformity of instruc-

tions or, to put it better, the issuing of contradictory instructions by different educational officers have caused confusion in the minds of teachers, created an indifferent attitude in their minds regarding their daily educational work and sometimes resulted in the development of nervousness in them.

(5) The educational offices which have to control, guide and improve the quality of education in hundreds of schools under their jurisdiction, are generally not efficient enough to discharge their duties in this respect, as the officer is overburdened with administrative duties and finds very little leisure to improve the quality of education imparted in his institutions which are too many to be managed by a single individual. Moreover, the clerical staff of each educational office is inadequate and ill-equipped for the quality of work to be turned out and the officer himself will have to spend much of his valuable time for his routine office-work itself.

(6) Even during inspections of schools, the inspecting officer has to spend most of his time in the discharge of mechanical administrative duties such as writing and hand work, and so has very little time to spare to give effective educational guidance to his inexperienced and weak headmasters and teachers and to impart his personal educational and moral influence over the students and their teachers. The inspections of schools are, therefore, more administrative than educational in character, and the members of staff of schools generally look upon their inspecting officers with an attitude of indifference to them during their absence or as revenue officers when they are in their schools, but not as their educational guides and sympathetic elderly educational expert companions in their professional work.

(7) In short, the few educational officers, scores of headmasters, hundreds of teachers and thousands of parents instead of taking pleasure in the harmonious educational work of schools in their different localities in a body for promoting the real education of students under their charge, have deve-

loped the tendency (rather eager) to transfer the responsibilities from one to the other for the unsatisfactory educational work turned out in hundreds of schools. This split in the camp has certainly contributed to the deterioration in the quality of education imparted to students in the schools.

(8) Selection of candidates for educational appointments, prescription of text-books, conduct of public examinations, declaration of results, methods of inspection of schools, promotions of teachers to higher grades and investigations of anonymous petitions sometimes appear to be conducted more by political and communal influences and forces than on educational principles. This has resulted in the deterioration of the quality of education imparted in the schools. To add to these above circumstances, the accommodation in many schools is insufficient, the furniture is inadequate, the equipment is poor, the classrooms are overcrowded, the working hours are insufficient and unsuited and the theoretical curriculum is heavy. Though these causes have really acted against the quality of education in Secondary Schools, the parents and teachers are satisfied to observe that the percentages of passes in the Public examinations have not perceptibly decreased!

IV. SUBJECTS TO BE TAUGHT AND COCURRICULAR ACTIVITIES TO BE CONDUCTED.

(1) The objective of learning languages can be achieved by the learning of the mother-tongue which is generally the regional language, Hindi the national language, English the international language and Sanskrit the classical language, in the order of importance as far as possible. Students must be encouraged to participate freely in the cocurricular activities of periodical debates and literary competitions as well as the contribution of articles in their class manuscript magazines in these languages.

(2) Agriculture or a handicraft as well as physics, chemistry and mathematics may be provided in the school curriculum. The

group practices in one or more practical crafts including manual labour may also be introduced as a cocurricular activity. These will enable the student to become acquainted with the laws of nature on the one side and to achieve the objective of technical, vocational and professional training on the other.

(3) With a view to aid the growth of integrated personality of students, the study of the science of man as a whole with a syllabus containing elementary knowledge of biology, human physiology, hygiene, psychology, *Brahmacharya* practices, and logic may be introduced in the curriculum. The cocurricular activities of medical inspection, school canteen, physical drill and exercises, military training, good use of reading room and library, school magazines and literary association with its vernacular, English, historical, scientific and general knowledge branches, may be organised in each school.

(4) The training for the objective of good citizenship and the discharge of one's duties with skill, proper social outlook and discipline has to be given by the inclusion of the subjects of civics and elementary economics in the curriculum and the introduction of the cocurricular activities of the School Cooperative Society, Poor Boys' Fund, Red Cross Group and a prefect system or organisation of volunteers to look after the sanitation of the school building and compound and the school discipline in and outside the class room.

(5) Surely, students will become patriots of their state and Bharata-mata with an international outlook of world-brotherhood, if the subject of social studies including history, geography and general knowledge is taught properly and the cocurricular activities of the Boy-Scout movement, Sevadai training, Desa Sevak groups, village social service camps and international association of the school are conducted efficiently with great enthusiasm.

(6) The objective of aesthetic and social training leading to a cultured life will be promoted by the proper teaching of prose and poetry in the mother-tongue, Hindi,

English and Sanskrit languages and by the introduction of the cocurricular activities of excursions, school museum, dramas, school orchestra, celebrations including that of the School Day and visual instruction—an intelligent programme being chalked out for the whole year.

(7) In order to carry out the objective of spiritual and moral instructions to students, the following suggestions may be considered. Text-books in languages may be revised suitably to include spiritual and moral lessons; one period a week may be allotted for teaching the messages of Mahatma Gandhi and other Indian Renaissance leaders as well as parallel quotations from sacred books supporting them. Attempts may be made to give civic, moral and spiritual training through the varied cause of extra-curricular activities—the head-master and the staff conducting themselves in such a manner that by their personal contact they may create a spiritual and moral atmosphere in school life. A sound tutorial system may be organised in the school, so that by private advice, instruction and guidance, the moral life and spiritual outlook of students may be improved as far as possible. Lectures by specialists invited for the purpose may be delivered frequently to the students on moral and spiritual topics throughout the year.

(8) The objective of the development of spiritual emotions in the hearts of students accompanied by spiritual practices can be achieved only by the establishment of an *ashram* (near every school or group of schools) of the type of Sri Nava Bharat Ashram, Goribidnur, to which place students of all classes and communities must be persuaded to go once a week or a fortnight in the early mornings or evenings (Sastrik time) for the group practices (in solitude in the midst of grand natural scenery) of sincere universal prayers, *bhajans* and *kirtans*, meditations, worship of all the Mahatmas of the world, reflecting on their messages, daily suryanamaskars and social service for the benefit of the poor, *mananams* of the stanzas of the *Gita*, *Upanishads* and songs of *bhaktas* and the philosophical reflections of selected *sutras* of 'Bharatiya Darsans'.

It should not be considered that what is stated above is only an ideal and cannot be followed in actual practice in schools. In another article, an attempt will be made to explain about the change in the hours of work of schools, number of working days and distribution of periods both to the curricular subjects and cocurricular activities so that all the above aims and objectives may be carried out successfully and complete education may be imparted to all the students as far as possible.

(To be Continued)

Modern Education

BY SRI RAHARAN CHAKRABARTI, *Chinsurah*

“CHILDREN who are forced to eat, acquire a loathing for food, and children who are forced to learn acquire a loathing for knowledge”, says Bertrand Russel. Teachers who are forced to teach have a loathing for teaching and children have a loathing for teaching. This is to be solved. How?

Modern Education should have to imbibe the spirit of New Education, if India is to survive. Education is neither the monopoly

of a handful of intellectual capitalists without the capitalism of educational character, feeling for none, nor the ideal mockery of a variety performance, to be exhibited only for the satisfaction of the few. 'Modern Education' is now-a-days neither modified nor rectified nor sanctified by cultural potentiality of devotion and dedication. The spirit of modern education, divorced of reality as well as humanity, is boiling in the cauldron of heated waters, giving no

relief and satisfying no intellectual or spiritual thirst. It is neither agreeing with the philosophical realism of Bertrand Russel, nor with the basic principle of Mahatma Gandhi nor co-ordinating with the character of education enunciated by Tagore on the active principle of humanity in man and nature. Education has control over no policy of action, nor application to any farsighted principle of truth—all famished and forlorn, starved and stereotyped. The history of civilisation is changed, changed is the history of the people, rationed and measured, and the history of education is now the mechanized history of all the countries of the world. Anybody and everybody can be anything and everything to dictate the grinding destiny of educational reconstruction.

'Modern Education' must have to establish keen fellowship with the problems of the teachers and the students, and set up common grounds of unity in purpose and action for the realisation of the political ends without confusing revolutions or contradictory evolutions. The world has become 'too dense and dim' to realise the social and political importance of education on the basis of spiritual and economic foundation. The ideal of old education has been lost to the fallow-ground, since the potentiality of economic contribution has been lost sight of. The cases of Buno Ramanath, Arovindo, Vidyasagar, and Vivekananda, on the one hand, and those of Rabindranath, Rammohan and Romesh Dutta, Bankim etc. should not be idealised or actualised, when modern education is not in actual touch with the stern realities of life, full of grave problems. Modern Education shall be the means between spiritual potency and economic efficiency. When modern civilization is progressive with maximum benefit and a minimum waste of time in the heart of speed, competition, force and freedom, modern education cannot ignore the two sides of spiritual solvency and economic self-sufficiency along with the foundation of priceless character, prized by virtue to be bred up by acquirements and improvements within and without.

The New Education, introduced into England, by the builders who have accepted education according to the destined principle of living action and practical solution, is a reality bound up with morality and reliability. The scale of pay of teachers has been increased to plenty of fortune to rival with others belonging to other callings. The new Education with New Teaching for a new age shall go ahead of Education Acts of 1944, laid down in the Butler Act, and of Fisher's Liberal Conception of Education, improved upon in the Hadow Report of 1926. Those dead theories of starving the teachers by loud talks of sacrifice, resignation and dedication have been cast off by 'Modern Education' in order that minds might be well set-up, bodies well fed up and schemes and methods for training in citizenship leading to social training with the development age, ability and aptitude for the reviewing and revitalising work by more doing, might be fully achieved. Our scholars work under external compulsion influenced by political squabbles and our teachers are made to be policemen, provided with no necessities for existence, leading to lack of interest and vitality. 'Modern Education' with new reorientation demands that teachers of this age must have thorough sense of duty, crusading zeal for educational work, noble principle of developing 'self-knowledge, self-correction and self-realisation' and renunciation of 'self' for the co-operative good of the pupils. They shall give their best and have their best to maintain a moderate standard of living. They should, by no means, be allowed to be underfed, underclothed and undermined. They shall acquire the virtues of spiritual and economical efficiency. Teachers who are allowed to live patched-up lives with pent up sufferings shall go on patching up "all educational wears and tears". They shall never be able 'to reorientate the minds of the new generations' and transform the stereotyped methods of 'worn out inclinations and propensities'. While inculcating on the teachers the high ideal of shaping the character of the new generation by eradicating the belief of accepting the

Inevitability of war, we should go deep into the Butler Act of 1944 and realise how England has marched past all the countries of the world by raising the standard and efficiency of the teachers. The authorities are led by the living principle of action that the attractive scales of teachers would attract to the profession more and more candidates of superior ability, for the schools and the colleges will rise to their full influence only if there are men and women of the right calibre to experiment and lead in this time of inevitable transition. 'Democracy' as well as 'Republicanism' wants a teacher as a human personality, as a citizen, and as a producer of wealth having the full harmonious development of body and mind-serving the threefold purpose of personal living, civic responsibility, and useful employment. Modern Education must, therefore, be comprehensive, the philosophy of education must be well thought out, social purpose must be served out for the expression of infinite variety of human ability. "The ablest, the most clear-sighted, and the most forceful minds shall be allured and attracted. Nothing less can satisfy the needs of a full democracy." Local authorities shall provide nursery schools, primary and secondary schools for all children. Compulsory primary education with well composed teachers with body-breeding remuneration shall lay the foundation of the first rock of 'Modern Education' on which the future making up shall be done. "All the paper schemes of the world will be ineffective if they do not produce changes for their betterment in daily practice." Dr. Karl Mannheim observes in connection with New Education:—

"We are not educating our children to be hermits, but active participants in a world that we hope to be democratic or republican. Our boys have travelled by a cloistered path with no direct experience of agriculture, industry, transport, or administration. Teachers must have to occupy key-positions for the discharge of their responsibilities without becoming "puppet shows" or "scapegoats": Let not teachers play the part of beggars and rare objects

of pity with tears in their eyes, and let them not be mocked at by those who are real mockeries of the world of education. To get the best of the society of the teachers and the taught is to cultivate the fertile grounds of education, where the best minds shall be attracted, invited and appreciated. The new world of peace and plenty cannot be built, society cannot be well ordered, 'unless teachers with wider outlook are insured by decent pay and prospects' and active minds are trained to be free from artificial barriers in naked poverty. Students of modern education should also be given 'New Teaching' with a new vision. All peoples of the world, whether Negro, Indian, European or Asiatic, must be on the common ground to establish world brotherhood. Students must have the training of the qualities of tolerance, mutual respect, sympathy and international understanding and cannot be developed except on these foundations. Teachers and students are like the channels of Niagara, flowing with opposite forces and reactions. Students can have no respect for their teachers, who can neither be saints, nor sinners nor servants of duty nor guardians of law and order. Students of all the countries of the world are much fed up with political agitations, political abnormalities and social disruptions. They do not know how to think of themselves, how to work for themselves and how to live for themselves and others. What they are for is not known to them, though they know that they are digging their own graves. The base defiance of the students towards anything that is good, grand, and noble and towards anything that has no scent of politics is the worst calamity, befalling a nation, and the most terrible danger to peace and security. Students and teachers for modern education must have the right control to evolve their own destiny and to keep their right direction. How long could we stand our present failings, return good for evil and wait on the evils preventing the growth of future educational civilization?

Teachers and the taught are not only means to an end, but an end in them

selves as individuals, free from political dependance in Democracy or Communism. Spiritual and economic ideals in unison with the freedom-loving activities can motivate both work and conduct so that children upto twelve years might be active and spontaneous, interested in the real and in the concrete, adolescents awakening to the great possibilities of life by favourite studies, occupations, ways of expression, hero-worshippings, and group-working might have orderly freedom and activity, formation of natural habits and unrestrained work and behaviour. Modern Education must have to be so planned and projected that the scholars must remain under flexible discipline and never under military rigid discipline, having no scope for mercy. The scholars shall have to be so trained that they have the cultivation of Bertrand Russel's "genuine culture which consists in being a citizen of the universe, not only of one or two arbitrary fragments of space time, but also to help men to understand human society as a whole, to estimate wisely the ends that communities should pursue and see the present in its relation to past and future." This genuine culture is in accord with the religious education of Pestalozzi, which recognises simplicity and innocence, pure human gratitude and love, filling the hope of Eternal Life. Because of sins in the educator and the educated "the footsteps of the tyrant, trampling upon his brothers," shatter the hopes of men to their foundations. The crowds of dead victims, their widows and orphans cry aloud, tremble, hunger, believe and die. (Pestalozzi's *Educational Writings*, page 25).

The question, therefore, arises:—O man, that inner feeling of thine is a safe guide to truth and to duty and dost thou doubt whether that sense tells thee of a life everlasting?

In his book on "Education", Rabindranath has mirrored that spirit which should obtain among the teachers and the taught. "In the cultural worship of knowledge, liberalism is widening, the mind is tenderly rationalised in memory of the application and devotion of all the prophetic sages of

all countries, man's purity of joy is not hampered by the dry austerity in renunciation, but like the eternal sunrise and the sunset with seasonal expressions of joys, the expressions of joys of the different races of the universe are in the same tune with harmonious chords." (page 162) Modern Education is bent on eradicating 'unbelief, denial of brotherhood, and brotherly duties amongst men', disregard of God's paternal rights, contemptuous and impudent misuse of power. It is only modern education that 'can compromise Democracy and Communism' with the fatherhood of God, the brotherhood of man and the living work of teachers and the taught by faith in man, faith in God, faith in self and faith in the profession of education, bringing no confusion into our fundamental notions, teachings of conscience in culture and education, national virtues, national blessing and national strength.

Modern Education is no believer in political dictation by democracy or communism. It shall create a generation of the teachers and the taught, who shall dictate the laws of the society and the State and shall combine together all the opposing elements in different fields for the purpose of destroying the 'sheep-instinct' 'herd-instinct', 'age-instinct' and 'gregarious-instinct' in Education, teaching false history, false politics and false economics. Modern Education is alarmingly aware of the warnings given by Bertrand Russel thus:—

"Marx and Lenin, no doubt, would still be venerated, but it would be discovered that they had not meant what they said." *Education and the Social Order*, Pages (190). The education in capitalist countries suffers, as we saw, from the domination of the rich and the education in Russia suffers, conversely, from the domination of the Proletariat. Children of Proletarians are taught to despise children of 'bourgeois'. Modern Education recognises that sin is both the cause and consequence of unbelief and is the result of reckless and passionate outcry against innocence, right and truth, resulting in tyrannous action and daring

encroachment upon law of humanity and law of purity in action. Let modern education conclude,— "God is our father, teachers are our living prophets, the taught are the voice of nation's conscience and man is Education's oracle,"

Laws of Library Science

BY SRI D. KRISHNAYYA, *Hindupur.*

THE five year plan of Central Government is an all-embracing plan, as experts in the field say. By this plan, in the course of a few years—say, five years, our country can become progressive in all branches of life and the country may become self-sufficient. Peace and plenty will reign supreme by this scheme and our prime minister asks us to work up the scheme with full faith in it. Let us be optimistic about it and work it up earnestly and faithfully.

Likewise, in the field of Library Science, 'the Five Laws of Library Science', by Dr. S. R. Ranganathan M.A.L.T., D. Litt. F. L. A., is a noble plan by which any library can become highly useful, and use it is that makes any library big, in the words of Dr. Tagore.

Like the five vowels of the English language, the five senses which are the gateways of knowledge, the five fingers of the hand by which all work is so ably done and the like, these five laws are highly useful and powerful in the field of Library Science. Any library worth the name and any librarian worth the salt must possess a copy of this and study it well and embrace its spirit to make this field of work yield rich and interesting results.

Let me put here in very simple terms what these five laws are:—

1. Books are for use.
2. Use makes a library big.

3. Save the time of the reader.
4. Each book its reader. Every reader his/her book.
5. Library is a growing organism.

Like the right use of the vowels in any language, these laws make the library a very powerful field of instruction in this glorious Indian Republic of ours. The Library is our National University. It must be kept trim and tidy, and this can be done by following the spirit of these laws. These laws have been expounded in a handy volume by the Madras Library Association.

By a glance at the laws, it can be easily seen that in any library the books must be freely, fully and easily available for the readers' use, which in the library science is called 'the open access' system. The need for a high-class workable classification and a sound system of cataloguing of books, besides the all pervading 'care of books', can clearly be seen, as also the saving of the time of the reader and finding a book for the reader and a reader for the book.

Like the mighty, mystic banyan tree with all its spreading branches in all directions and the off-shoots thereof, which in turn reach the soil and support the mother-tree, these laws, simple though they be, like the tiny little seed of the banyan, are so inter-related that they give us very splendid returns in the field of Library Science.

Education

BY JETTIE FELPS, B. A., M. A., Burnet, Texas, U. S. A.

SINCE I was a child, I have been intensely interested in India and its future. When I read *WITH CLIVE IN INDIA*, I hoped that India would one day manage its own affairs. I have followed Nehru's career even more closely than that of Gandhi, also that of his famous sister. I have never condoned oppression in any form, nor in any place.

Of late years; I have been agreeably surprised to find many people in India that cause me to wonder why they are so efficient in English. In their letters to me, they write even better letters than some of our own people in United States, where education is not what real scholars want it to be. And we have some brilliant self-educated people over here. It is not always the college product that realizes the greatest successes.

I have studied the educational systems of different countries, and that of Australia strikes me as the most efficient. Efficiency does not mean too much here in United States, where "pull" has so much weight and where degrees do not necessarily mean a thorough education. Some of our better teachers often wonder how so many graduate from high school and know so little.

As a teacher for more than twenty years, how many times have I been made to wonder how certain students even reached high school; many of them belonged in about the third grade. It was hard to find anything upon which to build.

Is there such a thing as a thorough education? There should be; but too many shrivelled, rotten and bad grains slip by with good, sound grains.

It is an uncommon thing, however, to meet people here that can't read or write;

and it is not the government's fault, if children do not attend school. That must be laid to negligent parents that see no need of an education. Even our compulsory attendance laws do not have the desired effect.

If people will just try to develop an inquiring mind, they can begin to learn. But children must be comfortable before they can be expected to learn. A hungry child cannot forget its hunger. The physical condition must be met before the mind can grasp needed facts.

And to acquire a firm foundation, it is the lower grades that must receive most stress; for the masses of the people never reach high school and college. A country is foolish that tries to make its higher institutions the strongest part of the educational system, for only the favoured few will ever attend these. The real ruler is the one that takes an interest in each individual, not merely the favoured few.

And it is well for a people to realize the two saving forces of humanity—education and Christianity, not merely education. Or there can be a Christian education. The spiritual side of man causes him to have respect and compassion for his fellow being, wanting to see him live as comfortably and as well as he does. Education alone will not and can not elevate a nation. As our new President has said, "We must take care of our religious affairs as our forefathers did."

Given time and not too much interference, the people of India will work out their problems, though they have been so slow in beginning; for too many of them have already proven their ability.

Planning Adult Education

BY SRI S. CHAKRAVARTI, B. A., A. M. I. B. E.

NOW that the five-year plan has been taken by the Government of India for material progress and development of the country, the fact that planning itself is not an imported product, but an indigenous industry forming always an integrated intelligence of the old order of India that is Bharath, has emerged in a new form. Educationists who have easily believed in a programme extending over the stages of life of an Indian citizen would now get an opportunity to convince themselves and look outside the relations of teacher and student for conviction.

At the present stage, Adult Education has taken the normal course of teaching the three R's to the masses of India and occasional lectures on ancient books and their interpretation to the intellectuals, besides entertaining the common man with stories and fables from folklore, tradition and custom. Anticipating memories would come and go, and objects take language and echo silence, leaving the old habit to go on for ever. But this Five Year Plan insists on creative production and reproducing something new from the old habits of life. This is a new challenge which the scholastic intelligence cannot ignore without losing its hold on the prospect of teaching others.

All these years of former British rule and the latter Congress benevolent coercion have not been able to push the freedom of thought out of the grooves of traditional ideas of education and customary habits of teaching. Educationists have been feeling secure on psychological levels, and acting on institutions for their rational behaviour, expecting that the nationalists would return like prodigal sons home and accept their philosophy of enlightened self-interest. But this plan would break the ancient habit of moving in teacher (Guru) and student (Sishya) relations, and pull them, and not push them in an absolute manner as individuals, without any palliative circumstances to fall back upon.

Not only the educationists but also schools, colleges and universities would have

to reckon at the present time what concrete results must come out of their planned education. Not even the psychologists would be competent to say to their grown-up children that they can only point out at what levels—sexual or selfish—they have stagnated and failed to grow as mature adults and citizens and then leave them to the fate of society. Every type of education and all levels of procedure should produce results to call themselves plans in future.

Let us then begin with the religious education which instils belief in God as a benevolent father and an indulgent mother and asks the believers to look for conviction and proof from ideas and objects, either ancient or modern.

Even before being led unwillingly to schools, children have known that fathers and mothers are gods. Fathers and mothers are teachers in their own right and have taught their children to think that language or words are equivalent to objects. Adult Education has started in the cradle, when the crying baby at feeding time holds on to the cradle itself or a doll anticipating the return of the mother sooner or later. How often mothers have noticed toddlers hanging to the idea of promise of a doll and talking about getting it as soon as father returns home! Careless fathers do not keep their word and mothers have found it a problem to coax the expectant to eat food which is often refused. When some other aunt steps in with some other language of promise and keeps to it, then the feeding trouble is temporarily tided over. All these little incidents point to the fact that the child has a mind of its own, and that individuality is a growth and not a manufacture.

Moreover, adult citizens who happen to cling to particular objects and worship them, seem to regress to former childhood levels. They are compelled to hold on to them, lest they should contemplate the loss of love. Although this religious reflection of object might be explained as a fellow-feeling of natural origin, it represents the tendency of an organism to reproduce from an object

found once at a particular place to repeat mother love. There is also the language of ancient books and culture, which enforces such identification with holy objects offering in the long run either in this world or elsewhere an objective God to the believers.

As all religions in the world have been counterparts of monarchical institutions, believers have been rewarded for their devotion. During any political crisis of attack from non-believers of economic distress of hunger or disease, people of all lands have invariably gathered in large numbers at these holy centres,—temples, mosques and churches—and monarchs of every type have been compelled to do social justice and produce material prosperity for citizens at whatever cost to themselves and their thrones.

But what has happened in the India that is Bharath? Pandits and Moulvis in the schools and colleges ask for equal pay and compensation on levels of teachers with English qualifications. But they are called upon to pray to God and worship. Then, they naturally turn towards the people as an alternative.

The modern Pandit takes to the ways of thought and leaves the way of life, quoting from ancient texts that Bharath Asoka tres should constantly get rid of their bark and leaves to live in the woods of the Republic of India. He does not stick to one line of thought as before out of conviction. On the other hand, he entertains his beliefs with all the three traditional patterns of reality. When they ask him for an Illusion (God) he gives them. When they are satisfied with a promise (praptam) of an objective God, he does not care to withhold it from his hands. When they insist on the reign of realism in thought, he produces more than one duality out of his language complex. This plan of adult education produces results and effects.

But modern educationists are not able to evolve a plan on these levels, since they should convince the citizens and should undertake a more difficult task and follow reason. There exists a plan of reason in the present system of education, as there is a coordination of thought between the primary, secondary and higher educational institutions. As a matter of course, citizens

passing through this regulated passage ought to grow as mature as they emerge from the universities. Unfortunately, there is a gap which cannot be filled in. Individuality seems to have stagnated, not on levels, but in the coordinating process. The sermon from the Head Master or the Vice-Chancellor of a University to follow what they have learnt there and to re-live their experiences of discipline and inquisitive disposition as citizens of India, does not produce any effect at all.

There ought to be some reasons for this failure at manufacturing levels of the citizen. Educationists might have not noticed that students have been leading double lives, reasonable in schools but believing what the parents have called upon them to do lest they lose love.

The present Five Year Plan should then point a way out. They have been feeling strongly over the step-motherly treatment of the Government of India and their bold action was only a masculine protest. But this plan itself lets the monarchical cat out of the democratic bag and points the pioneer of deficit financing on national levels.

It is obvious and clear now that the democratic government has been playing the part of a step-mother, holding the apron-strings and calling it objective love to the castes, creeds, and communities in India that is Bharath, making promises of material prosperity and at the same time calling on the children of Bharath to tighten their belts on a hungry stomach and eventually looking to the security of power by catering to the old type of institutions of the past.

Educationists have been also telling the government that you can touch my back and not my pussy cat. They should put an end to parental objections and break old school ties. They should clamour for public school education, where students learn, not language alone, but reason to give and take or rather adopt a lowered initiative in studies and discipline engendered in home life or lack of home influence. There are tutorial schools and colleges working according to a plan to produce results.

Private initiative has been responsible for this democratic plan of education. Teachers

and scholars who have been all along toeing the line of educational authorities and yet living on the levels of both ends meeting at no date, have thrown the thought of deficit finance out and started their own contingent economy. Some have improved their finances and others have left the educational field altogether for more productive means of living.

Incidentally, public schools would point out the fact that the girls' education is being sacrificed for that of boys, and paying for the boarding and lodging of children should reveal how far parents are economically responsible for their offspring.

Parents would also understand that they are sacrificing themselves on the altar of parenthood without knowing that democracy recognises the individual and not the family as the unit of society.

With the result, non-believing children and unreasonable parents form the majority of population of the voters now. All should have to submit to a plan of adult education strictly, rigorously, and inexorably to live as adults after the advent of the Five Year Plan. Let all citizens of India understand that democracy is a plan of life and not a way of living.

Secondary Education in the United States

GROWTH OF PUBLIC HIGH SCHOOLS

During the last half century, social and economic changes have resulted in the rapid growth of the public high schools. Today machines do 85 per cent of man's work, making child labour unnecessary and leaving young people free to continue in school. Another important reason for the growth of the school population is the extension of the age limit for compulsory school attendance. Most vital reason is the ideal of democracy which motivates the American people to demand more and more education for their children.

Now more than 70 per cent of the children between the ages of 14 and 17, inclusive, are enrolled in the last four years of public and private high schools. In 1900 the percentage was only 3.4, or about half a million pupils; today there are nearly 6,000,000. If junior high school pupils are included, the figure comes to more than 7,000,000.

PROBLEMS

This vast growth in public high schools presents correspondingly great problems. The educational programme is no longer designed for a select group. It must serve pupils with a wide range of ability and interests. It must be tailored not only for pupils who go on to colleges and professional schools, but also for pupils who go into the

trades, business and other walks of life. It must keep in mind that for many pupils, formal education will cease at the end of high school. It must serve the total needs as nearly as possible.

THE EDUCATIONAL PROGRAMME

In meeting its obligations the school must provide a broad programme. A recent study made by the Office of Education listed 274 different subjects as offered by American public high schools; this number remained after elimination of duplicates. New methods must be used to provide practical instruction in shops and laboratories (wood working, printing, household arts, etc.), in agricultural and commercial pursuits, and in similar fields. But preparing high-school pupils to earn a living is only part of the problem. Through the years administrators, teachers, and parents have come to realise that they must look at the over-all goals of education for youth.

LIFE ADJUSTMENT EDUCATION

For example, take Life Adjustment Education. This movement is an attempt to get all schools and communities to examine their secondary educational programmes, decide what changes are necessary to fit the needs of youth, and, once the problems are identified, devise means for solving them. These are some of the

results educators hope high-school pupils will achieve :

Acquire the basic tools of learning.

Understand the methods and significance of science.

Prepare for, get, and hold a job.

Develop and maintain good mental health and physical fitness.

Be a good consumer.

Develop insight into ethical values and principles.

Grow in appreciation of beauty in the arts and in nature.

Be a good citizen.

Be a good family member.

Use leisure time wisely.

Obviously, this is a tremendous task presenting many problems. The school must select and organise course materials, fit teaching methods to pupil needs, obtain adequate school buildings and instructional facilities, and arouse the interest of the community. No two states, cities, or communities tackle problems in the same way. No directive from a central office dictates how education shall proceed.

COURSE OF STUDY

In general students take English, social studies, mathematics, science, and physical education: in some schools combinations and modifications among two or more of those subject areas are made. In addition students elect certain other courses in the fine arts, or in home economics, shop work, or other vocational subjects. As they progress through the secondary school, the load is usually lightened to four major subjects with more opportunity to choose electives.

Generally speaking, the student's time is divided as follows: A fourth of his time is devoted to the study of English and communication. Another large part of his work is in the field of social studies, including World History, American History, problems of government, etc. Early in his secondary school career he is required to take courses in mathematics and science; later he may elect additional courses in these fields. Physical education and health are usually required. Foreign languages, as well as

the fine arts and various types of vocational work, are nearly always elective.

To guarantee concentrated effort, the school usually requires the student to elect subjects that present a sequence of work in a few fields. In most schools, he may take college-preparatory, commercial, vocational, or a general course. Usually he may elect other subjects, but this option is limited by sequence requirements.

ORGANISATION

The various secondary courses are offered in one building in small communities. Also in the large cities this type of organisation predominates; however, in some large cities there are special high schools for the different types of academic and vocational education. The typical high school still prepares for college, and gives vocational education and general courses. Much more progress has been made in the courses supplying preparation for college and for the skilled trades than in the general courses; this last-named area is receiving increased attention.

STUDENT EXTRA CLASS ACTIVITIES

Because extraclass activities as well as class work contribute to the students' development, students are urged to take part in such activities. Usually there is a wide choice. They may play in band or orchestra, sing in a glee club, join a literary or debating society, take up dramatics, play on a school athletic team or work on the publications such as school newspaper or class annual put out by a class or the school as a whole. Contests of many kinds are open to artist, writer, or athlete. There are usually a number of clubs to participate in, such as social or recreational clubs, hobby clubs, and curriculum clubs related to the different subjects taken in school, including Spanish, international relations, science, etc. In some schools little distinction is made between class and extraclass activities. Even in schools which place great stress on formal class instruction, extraclass activities fill a real need. The variety and extent of extraclass offerings have developed in response to the necessity for meeting the varied interests and needs of an increased high-school enrollment.

Malay Boys and Thai Girls Attend Australian Camp

BY GEOFF DE FRAGA

AUSTRALIA'S first international camp for members of Junior Red Cross was held during January in a historic old Geelong mansion where the Victorian gold escorts of a hundred years ago used to take refuge from marauding bushrangers.

These J. R. C. camps have over the past three years attracted boys and girls aged from 12 to 15 from all parts of Australia, but this year the J. R. C. decided to invite two representatives from a number of neighbouring Asian countries.

J. R. C. headquarters in Malaya and Thailand seized on the opportunity offered for furthering one of the organisation's main objectives—the fostering of friendships with children of other countries—and sent out four of the most popular youngsters ever to attend a J. R. C. camp.

"It was a grand and successful experiment", comments Miss Beryl Taylor, camp director and Australian organiser of Junior Red Cross. "And if only the rest of our Asian neighbours will co-operate by sending representatives to next year's camp, J.R.C. will be entering on a new phase in its work to establish harmony among the peoples of the South-West Pacific".

Miss Taylor's views are strongly supported by the four overseas visitors—Ahmad Kamil and Ng Seng Kiat from Malaya; and Sermsuk Ruangdej and Mathani Moj dara from Thailand.

All four of them intend, on their return home to try to establish similar J. R. C. international camps in their own countries.

During their 10 days' stay in Geelong, the 63 boys and girls attending the camp kept to a regular routine, helping in domestic duties and attending four classes daily in such J. R. C. activities as life-saving, handicrafts, first aid, nature lore, sketching and choral training.

Occasionally camp routine was suspended for an excursion to Geelong or Melbourne, but for most of the time the youngsters lived in happy companionship in the old Geelong mansion.

Named Morongo, which means in the language of the Australian aborigine "The

Camp on the Hill", the old bluestone homestead was built by one of Victoria's first pastoralists on a magnificent hillside site overlooking the unusually turquoise waters of Corio Bay. During the days of the Ballarat gold rush, it was enlarged by a fortress built for the protection of the gold escorts from highwaymen—or bushrangers, as they were known in Australia in the 1860's.

Morongo is now one of the country's more exclusive secondary schools for girls, and stands in broad acres studded with many splendid trees, shrubs and flower beds.

Flowers and trees were of particular interest to the Asian youngsters, who found the classes in nature lore among the most absorbing conducted at the camp.

"So different from the trees in our Malayan jungles", commented Ahmad Kamil—nicknamed by his fellow-campers "The Camel".

"And no bandits hiding behind them either", added Seng Kiat, whom the other lads branded as "Singing Cat".

Both these Malayan boys intend to return to Melbourne to study medicine. "See you all in four years", they shouted as they parted company with the many Australian friends they made.

"And I'll be back too", cried Sermsuk Ruangdej of Thailand, a gracious girl whose many acts of spontaneous kindness quickly endeared her to the youngsters and the 10 adults in charge of the camp. "I'm coming back to Victoria to study medicine with the Camel and the Singing Cat."

But Mathani Mojdra—dainty Mathani of the capricious eyes, of the innate poise that seems a thousand years old—Mathani Moj dara simply hasn't made up her mind about her future.

An expert dancer and an astonishingly competent actress, Mathani could easily find success in a theatrical career.

"But I haven't made up my mind yet", she says with a disarming twinkle of a smile. "Perhaps I'll know—next time I come to Australia."

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Like the first book of this series, the second and third books also are combined text, grammar and composition works. Each consists of four sections. The first consists of lessons in prose and poetry. The prose lessons deal with stories, old and new, letters, dialogues, biographies of great men and informative essays on geography, history, science etc. The second section gives comprehension and essay questions and also sets out examples in grammar and transformation of sentences to be worked out from the lessons. The third section of the book is devoted to oral and written composition. Here we have eight sections dealing respectively with story-writing from outlines or poems, autobiographies, comprehension tests, paraphrasing, dialogue-writing, letter-writing, essay-writing and precis. Then follows a short section (about 70 pages) on grammar, dealing particularly with analysis, synthesis and transformation of sentences. There are chapters also on punctuation and the use of capital letters.

The books are designed to meet the needs of fourth and fifth form students. We cordially commend them to the attention of school-teachers throughout the country.

PHYSICAL CHEMISTRY MADE PLAIN. BY J. H. MANDLEBERG, M. A., F. R. I. C., F. C. S. CLEAVER HUME PRESS LTD., LONDON. PP. 287. PRICE 15 SH.

The subtitle of this book makes its intention very clear indeed, 'An Aid to Intermediate Students and Others'. It is a review of Physical Chemistry, written at the intermediate level, and with the stress on calculation. As the author points out, most text-books tend to ignore the practical difficulties of students in the matter of working out problems. In our own country, students who take physics, chemistry and natural science, find many difficulties where those who take physics, chemistry and mathematics are at home. A book of this

kind is a long felt need for students who have to study chemistry and physics with a somewhat inadequate mathematical equipment.

The special feature of the book is the care and elaboration with which problems are worked out, and questions are selected for solution by students from British University papers. There is a valuable appendix on mathematical methods and physical units, where many fundamentals are clearly and briefly set out.

Every chapter has three sections—one dealing with the general theoretical principles of the theme of the chapter, another of worked examples and a third of selected questions from University papers. Answers to the questions are given at the end, and hints are given for solving some of the most difficult among them.

The emphasis throughout being on mathematics, the author has naturally dealt more elaborately with those aspects of the subject which are susceptible to mathematical treatment, others not receiving quite so much attention.

The book consists of 17 chapters. In the first, the plan of the book is explained. Then follow chapters on gases, their liquefaction and eudiometry. Liquids, solids and solutions are then dealt with in three chapters. The distribution law, osmotic pressure and vapour pressure of solutions then come up for review. After dealing with the elevation of the boiling and the depression of the freezing point, the author expounds mass action, and the velocity and order of reactions. The phase rule is then taken up. Chapters on thermochemistry and electrolytes follow. The book concludes with an account of the structure of the atom and nuclear energy.

Students of B.Sc. classes of our universities will find the book extremely useful. Some portions of the book will be of use and interest even to our intermediate students. Teachers of chemistry will find many valuable hints here for the proper approach to several knotty points in their expositions to their classes. We have great pleasure in commending to their attention this new book written in a new way.

Editorial

AN interesting experiment was recently conducted in America in which students had an opportunity to **Top syturvydom** give marks to their teachers. An organisation of students at the Duke University, North Carolina, sent a questionnaire to them asking them to give marks to their teachers about certain features and qualities of their teaching. Pierre Aubery, a French student travelling on a Fulbright scholarship in U.S.A., lists these in an interesting account of the unusual investigation: "Does your teacher present his subject in a clear and logical manner? Can he hold the interest of his class? Does he set imaginative and useful exercises? Out of class, does he help individual students to overcome the special problems they may have found in his course? Does he seem to know his subject well? Does he show a keen interest in his work?" Not only were those points assessed to marks: but candid comments were also invited. Of course, it was made perfectly clear that the success of this system of marking depended on the loyal and constructive nature of the students' criticism. The results of the enquiry were submitted to the Dean of the University, to heads of departments and to the various professors concerned. The Dean very wisely refused to see the personal files in the matter, contenting himself with scanning the general results.

Is this just a freak investigation? Or has it any value? Of course, it will do the teachers a lot of good to see themselves as the students see them. But the opinions of students about their teachers are not necessarily right. As M. Aubery points out: "Their judgement may be warped through resentment, ignorance or laziness, and their findings must be competently analysed, and in some cases discounted." But properly interpreted, these findings may be of use both to the professors and to the University which makes use of their services.

Should young children see films? What kind of films should they see, if at all? These are important questions

Children and when the entire family
films: goes to the cinema quite so often, and when it is

known that the motion pictures impress children's minds very powerfully. Adults generally believe that they know what is good for and what is interesting to children in films. So the further question arises: are the adults right in their opinions?

It is easy to say that children should not be taken to films, as these may have a deleterious influence on them. But the intensity of the experience of seeing motion pictures may be used beneficially, if we know how children react to various types of films. A Danish psychologist, Mrs. Ellen Siersted, recently conducted detailed investigations into these reactions under the auspices of the Danish Government Film Office and with the help of Mr. Lund Hansen, a press photographer.

About 1400 children between 3 and 8 years were taken in batches to see films over a period of three years. Concealed cameras, working with infra-red rays, recorded their reactions and the points in the films which stimulated them. Their vocal reactions were also registered by a wire-recorder. Later, the children were questioned by parents and teachers about their views on the films they have seen, and these too were noted.

Poul Trier, writing about this investigation in an essay published in *Sport and Pastime*, sums up some of the main conclusions. "One result," he says, "was to show that there is a considerable difference between the real reaction to films and the children's subsequent account of it." Often, for instance, they concealed their fright or horror, and would dismiss as 'tiresome' or 'funny' scenes which had made them livid with fear. Singing, shouting, and vomiting (after the show) were

among the many ways in which they responded. Those brought up on free educational lines simply left the hall when they disliked a film.

"The study also reveals," he goes on, "a widespread tendency among children to identify themselves with the characters". Even a young deer losing its mother causes them acute grief. Again, film effects are taken seriously by children. If a hippopotamus is shown as advancing, children feel that a real creature is coming towards them and get nervous.

Adult opinion tends to look upon cartoon films and jungle pictures as specially suitable for children. Cartoon films are really children's films for adults. They are not easily intelligible to children. The 'grotesquely caricatured' animals appearing there seem to leave a depressing effect on children. The jungle film's violence has an unpleasant effect on children.

What then are the films which are good for children? The Danish Government's Film Office are experimenting with short, simple films. The story is first explained to the children. Then they see the film—twice over. It is found that they enjoy it better the second time. This is because children love repetition.

Perhaps the best attitude that we can encourage the children to take towards films is to regard them as 'a wonderful, living picture-book'.

This enquiry opens out prospects of developing a special range of films produced

for the exclusive use of children, and of making wise and careful selections among ordinary films. In the meanwhile, it seems most unwise to take children to films indiscriminately.

It is interesting to learn from Professor Kali Prasad's presidential address at the 30th session of the U. P.

The Seventh Secondary Educational Priority Conference at Azamgarh that the U. P. Government

rate education as the seventh priority. Similar figures probably may be available with regard to other states. This is doubtless in accordance with the views of the Planning Commission who in their Five-year Plan provide only for a small increase in the expenditure on education. The Report on the Five-year Plan states: "On account of the limited resources of the State, its direct participation in social welfare cannot extend much beyond the sphere of elementary social services like education and health. Even in respect of education and health, it will be many years before the provision made by the State may be regarded as the barest minimum of civilised society." In this context, some of the comparative figures about *per capita* expense on education are revealing. Prof. Kaliprasad notes that while the U.S.A. spends on every student Rs. 855/- per year and England Rs. 500/-, the average expense in U.P. is Rs. 89/-. Our statesmen and educationists will have to think radically before our staggering educational problem can be tackled with any hope of success.

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